1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

PLATE I

133
501

a. BUKA PASSAGE

133
142

b. BEACH AT TARONGEN

[facing p.2]

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

These natives do not eat it, as do others elsewhere,
but they amuse themselves by catching one and trailing it round 136
the village on the end of a string, to a chant of 'Tin-tin-tarum, [524]
tin-tin-ta-a-a-a-a-rum'.

The only domestic animals are dogs and pigs. There are no 231
transport animals, no cattle, and no sheep. A horse was imported during my stay for the use of the priest; it caused great excitement among the Kurtatchi people, who called it *wōs*, having no *h* in their dialect. The dogs, every variety of mongrel, are valued in proportion to their prowess in hunting, and are kept on short rations to make them fierce. The domestic pigs are of the black-skinned, long-snouted variety, and do not differ in appearance from the wild pigs that roam the bush. They are known to their owners individually, are treated as pets, and come to be fed when called.

PERSONAL APPEARANCE OF THE NATIVES

In the present volume only a brief general account of the per- 142
sonal appearance of the people will be given, as their racial type will be discussed in detail in another publication, in conjunction with the analysis of my series of physical measurements and observations.

The natives of Buka and North Bougainville differ in several respects from their near neighbours, the inhabitants of the south-eastern Solomon Islands. The most obvious difference is in the very much darker skin colour of the northern group, of whom the majority are as nearly black as human skin ever attains. Some [517]
individuals, however, possess skins of a somewhat lighter colour with a slightly reddish tinge; this is much admired. The eyes are invariably dark brown. The hair is either black or very dark brown. It usually stands out from the head in a frizzly mop, like that of the natives of New Guinea, but less striking because it is kept shorter. If left uncombed and uncut, as in the case of boys [88]
who have not finished their puberty ceremonies, it hangs in a series 302]
of tight ringlets and may reach below the waist (see Pl. 29). Curly and wavy hair is sometimes seen, and occasionally hair that is almost straight. Facial hair is sparse and bristly. I did not see any natives with a full beard, but some keep a little hair on the upper lip. The majority depilate their facial hair by means of a 302
shell (probably a species of *Tapes*, Pl. 38, no. 7), either a single one used like a razor, or a double one used like a pair of tweezers. They

4 [i.e., the large, coconut-eating land-crab (*Birgus latro*?). – Analyst]

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

PLATE 4

342
291
142
516

AT THE *BABOTS*, KURTATCHI

[facing p. 22]

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

PLATE 7

142
417

b. TAKON, WIFE OF WASE

291
301

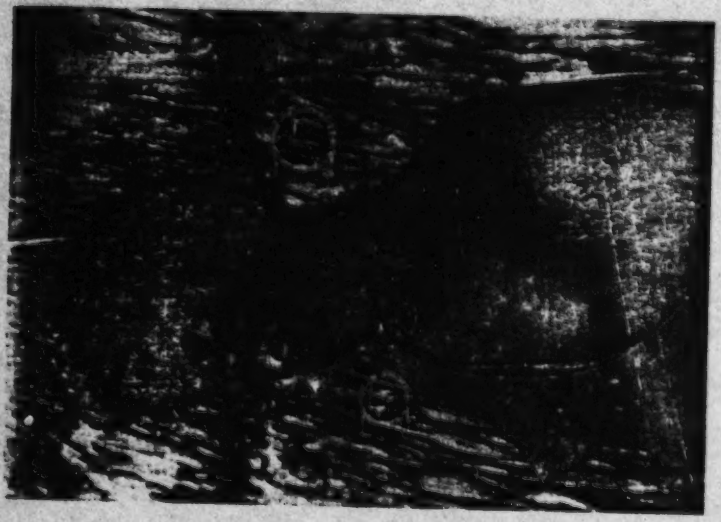
a. TAGOAL COMING TO VISIT HER HUSBAND'S PEOPLE

[Facing p. 87]

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

PLATE 9

142
291
301
304



A NEWLY MARRIED PAIR: KAKARI AND MUBEN

[Facing p. 102]

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

PLATE 10

b. TARUBI

a. IRA

THE BELLES OF THE VILLAGE

142
301
304
832

[Facing p. 108]

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

PLATE II

●142

124
142

MATARE AND HIS WIFE MAROTE

[facing p. 109]

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

PLATE 18

854
482
● 142
291

b. CHILD BEING CARRIED ON PACK

a. WANIAS AND HIS GRANDMOTHER MATÊV

[facing p. 193]

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

844 digging a hole near the inner side wall of the hut. Into this she threw the afterbirth. The piece of areca-palm fibre on which it had been thrown after the cord was cut was then washed, and the water allowed to drip into the hole. Manēv then stood astride the hole, and water was poured over her, so that the blood from her genitals was washed into the hole. She then filled in the hole, and stood by watching what was being done to the child. After the water had been poured over it the grandmother handed the baby to its mother, who put it to her breast. It made an attempt to suck, but after a minute or two Sanasi took it away again, and renewed her attempts to make it cry, which it did still rather feebly.

844 824 Manēv then took the log she had been sitting on during the labour, and heated it in the fire without letting it burn. Then she applied it to her vulva, which was still bleeding. Presently she was given a handful of the large leaves of two plants, called *kō* and *wapatsūn*, which she held one by one in the smoke of the fire until they were hot, and then pressed to her abdomen. This was done to make the blood run out quickly and stop the pain. Then she lay down on a plank-bed near the fire.

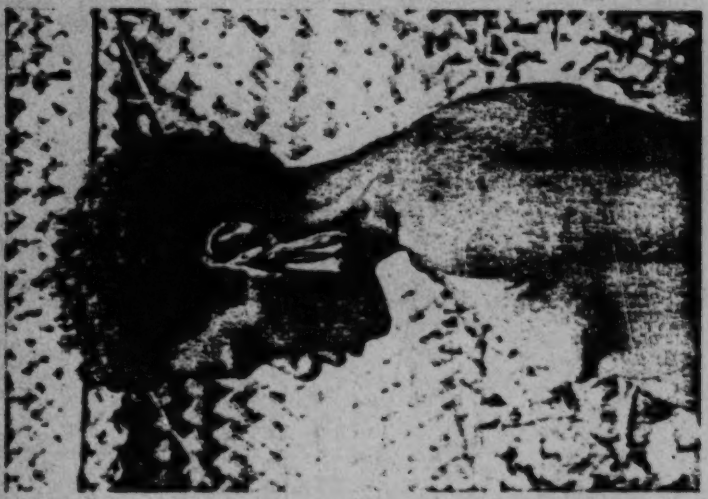
The grandmother moulded the child's head with the palm of her hand, either bare or holding a heated leaf flat against her palm, which she pressed against the child's head. The back and sides of the head were pressed gently upwards, and the same kind of pressure was then given to the forehead. The nose was pinched to give it a bridge, and the cheeks pushed in. Eventually the child was laid on a woman's hood on the plank-bed beside its mother. It was soon suckling freely. It was given wads of taro, chewed first by its mother, on the same day.

● 142 It was a male child, and quite large. Its skin was of a colour difficult to describe, like a sallow white person's with a tinge of purple. The hut was too dark to take a 'colour top' reading. The nipples were much darker than the surrounding area, and were nearly black, as were also its penis and scrotum. There was no 'blue spot'. The hair was fairly thick, but not so thick as that of other children I saw at birth, neither was it so black. Its ends had a tendency to curl.

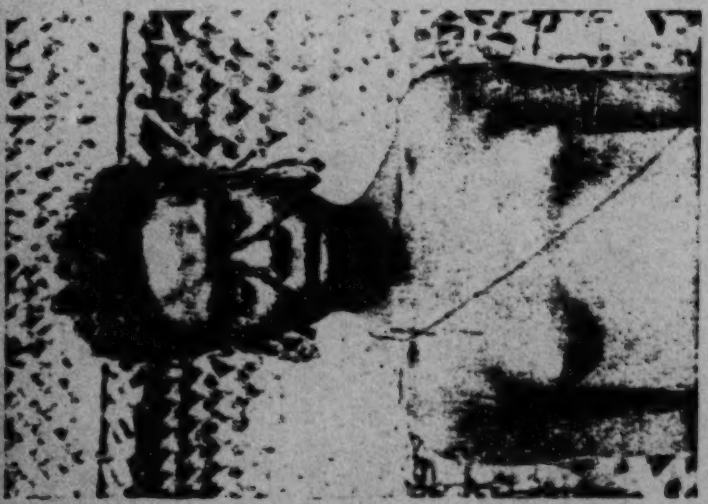
846 Mother and child spent the rest of that day, and the next three days, inside the hut, lying most of the time on the plank-bed near the fire. Patchip, the child's father, was not allowed to see his son for the first three days. He was obliged to remain in seclusion in

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

PLATE 31



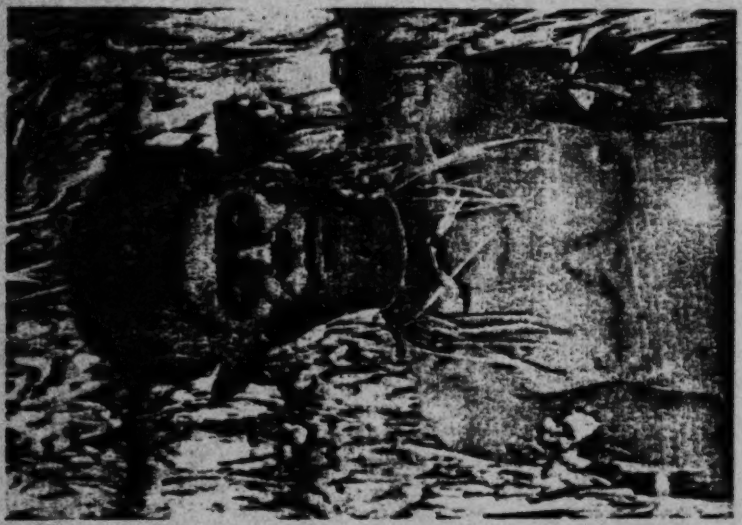
142
159
301



[Facing p. 252]

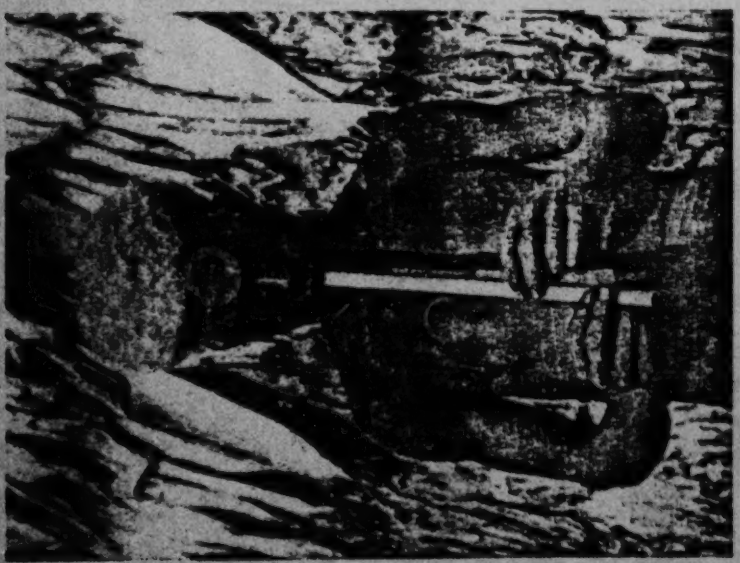
1: Blackwood E-5 (1929-1930) 1935
ONô Buka ONô
Kurtatchi

PLATE 66



302
301
142

b. WASÉ: A YOUNG DANDY



302
534
142

a. MAN WITH LIMED HAIR, PLAYING THE FLUTE

[facing p 421]

1: Blackwood E-5 (1929-1930) 1935
ON6 Buka ON6
Kurtatchi

PLATE 78

324
531
142

STONE PILLAR AT TOHATCHI

[facing p.533]

observations, however, place it beyond any doubt that a difference 184
really exists and that it is not only an ethnographic one, but possibly
also anthropological.[1] The inland inhabitants are shorter and thinner 184
than the coastal inhabitants; their arms and legs are less muscular; 192 ●
the upper part of the body is more highly developed in comparison
with the lower extremities (especially lengthwise); and their skin
color is always completely black. I scarcely need to mention the [197]
fact that the language is different. On the other hand it is extremely 439
interesting that the weapons of the coastal inhabitants are produced
almost exclusively by the inlanders and are obtained from them by
way of trade.(1) This is all the more astonishing since the material

1. The tribes of the interior, who live in 184
the ravines and on the declivities of the 484
steep mountains, seem to have only slight
intercourse with one another; in any case
none exists between the mountain inhabit-
ants of the northern half of the island and
those of the southern half. The northern
Emperor Range is completely cut off from
the southern Crown Prince Range by a deep
depression which, according to statements
of the natives, is only slightly above sea
level at Empress Augusta Bay; as a matter
of fact, from the east as well as the west
wide swampy plains extend far inland. There
is a much more active intercourse among
the various coastal inhabitants. From Buka
and the north coast of Bougainville boats go
to Cap le Cras on the east coast and to
Empress Augusta Bay on the west coast and
sometimes even farther. From the Shortland
Islands in the Bougainville Strait and from
Mono Island, which lies farther southwest,
extended journeys are made to the north;
the deceased chieftains Gorai from Shortland
and Mule from Mono had undertaken trips to
Buka on various occasions and knew not only

[1] [i.e. physical Anthropological. — Analyst]

: Thomas U-5 (no date) 1931 ON6 Buka ON6
Pororan

142
291
534

CUSTOMS AND BELIEFS OF THE NATIVES OF BUKA. PLATE I.
Tui *and* King *with Beaters.*

[p.230(A)]